or blame that comes at night." I may be misinterpreting his attitude of mind. These are not subjects you can thresh out as easily as the wheat, and neither his vocabulary nor mine would have sufficed to tackle them. But this I can vouch for, that every face you see looks restfully content, breaks readily into a happy smile; that there are in Hunza no nervous gestures and no haunted eyes, and in normal life no irritable words. There is little amiss with a faith which spells happiness and high-principled living without debasing fear of Hell or over-conscious hope of Heaven.

When the final crops of every kind are safely in, the first duty of the paterfamilias is to take stock of the year's yield. So much is set aside for seed-grain, and not the direst shortage will tempt him to violate the sanctity of this; so much is set aside for rent (if he is a tenant) or for the tax due on any craft he pursues—the miller pays a very small tax on his mill, the weaver on his loom-pit, the khalifa on his learning; and all pay (alas!) a sum as "Peter's pence" to their spiritual head, the Agha Khan. Next he calculates the "emergency reserve" that may be needed for hospitality or charity during the coming year; this also is scrupulously put aside unground. On the rest he and his family must live till next harvest, under the careful rationing of the senior housewife, the importance of whose rôle I have already stressed.

The period of comparative—well-earned and welcome—rest that ensues, is inaugurated by a solemn watch-night service of prayer and thanksgiving in the House of Assembly. One of our main difficulties in the early days was to get due notice of such events beforehand. Our people were slow to realize that the normal routine of their affairs could really interest us. The first news we had of this Harvest Thanksgiving Service was one late evening in October when Dádo casually said as he bade us good-night: "I'm off now to the all-night prayer." In answer to our questions he told us that the Assembly Hall and the women's annex would be packed with the entire population, and that the khalifas in rotation would keep up all night a reading of the sacred Persian books and of the Qur'an. "And shall you be able to understand all that they read?" "Oh no,

3c Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

Sports.

Sports are represented by Polo for men who own or can borrow horses, and children's games. The women at certain seasons amuse themselves with games of ball and swinging. 526

Religion.

By religion the Burusho of Hunza are Muhammadans of the Isma'ili or, as they term it, Maulái sect, to which, however, they were converted from Shia-ism only three generations ago. 779

With the Maulais, restrictions, formalities and ritual are reduced to a minimum. The masjids of the former Shia days have been abandoned, and have been replaced in recent years by "jamá'atkhánas". There are no mullahs of the ordinary type. Instead there are khalifs (pl. khalifátting; xali·fa, xali·fa·tiŋ), who are more servants of the public — being called in chiefly to perform the necessary ritual at marriages and funerals — than its spiritual leaders or teachers. Spiritual authority rests with the Pir, in this case 'Abdul Ma'ni, son of the late Shahzada Lais of Chitral. He himself now lives in Zébák. He replaced the honoured Pir Jalálí Shah, latterly resident in Ishkoman, who died in February 1931. Two of the latter's daughters were taken in succession as his principal wife by the present Tham of Hunza, which affords an indication of the Pir's status in the country. 795 793

Religious observances and prescriptions do not play any very evident part in the life of the Burusho of Hunza, but this does not appear to have any prejudicial effect on their character or conduct. They seem to have firmly planted in them the root of morality and the social and domestic virtues. The Maulais pay tribute to the Agha Khan, the head of the sect. The Burusho of Nagir are Shiahs (pl. Shiátting; ši·a·tiŋ), a more rigorous and formal school, but they do not indulge in a fanatical interpretation of the duties and implications of religion. They mildly contemn the "mog[illegible]" (Maulais) as misguided heretics and imperfect Muslims. 788 795 798

Social and Administrative Organisation.

The life of the people is based on the family, and then on the village or community groups which live within definite geographical 621

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza
[P. 40-A]

142
291
302
779
888

FABLED ELDERS of Hunza are products of rugged mountain life, scarcity, Moslem faith, and an autocratic tradition. If they exaggerate age, it is done to claim society's veneration.

8:Clark N-S (1948-1951) 1963
AV7 Burusho AV7
Hunza
[P 90-B]

121 In Hunza, say the romanticists, a race
[77] of Moslems—descended, according to their traditions, from the lost legions of Alexander the Great—exist in a Himalayan paradise, thrive on simple foods, live a life free of the corruptions of Western civilization, and reach ages of 120 to 140, the men still fathering children when more than 90 years of age. After being exposed to the realities of Hunza life, one feels more than a sense of irony when he comes upon these representations of a way of life that is among the bitterest in Asia. The "Healthy Hunzas," the "Democratic Court," and the "Land Where There Are No Poor" — almost all of this is born of too-hurried observation by Western tourists.

148 Politically, Hunza is a protectorate
206 of Pakistan, which controls its foreign

Lr Leitner L-3 (1866-93) 19707 AV3 Dar.] AV3

the opposite Hunza. The language of Nagyr and Hunza is the Non-Aryan Khajuná and no affinity between that language and any other has yet been traced. The Nagyris are mostly Shiahs. They are short and stout and fairer than the people of Hunza [the Kunjûtis] who are described* as "tall skeletons" and who are desperate robbers. The Nagyris understand Tibetan, Persian and Hindustani. Badakhshan merchants were the only ones who could travel with perfect safety through Yassen, Chitral and Hunza.

DANCES†

Fall into two main divisions: "slow" or "Bûti Harip" = Slow Instrument" and Quick "Danni Harip," = Quick Instrument. The Yassen, Nagyr and Hunza people dance quickest; then come the Gilgitis; then the Astóris; then the Baltis, and slowest of all are the Ladakis.

When all join in the dance, cheer or sing with gesticulations, the dance or recitative is called "thapnatt" in Gilgiti, and "Burró" in Astóri.

When there is a solo dance it is called "nhtt" in Gilgiti, and "aott" in Astóri.

"Cheering" is called "Halamush" in Ghilgiti, and "Halamûsh" in Astóri. Clapping of hands is called "tza." Cries of "Yá. Yú dea; tza thrá. Hiú Hiú dea: Halamush thea; shabâsh" accompany the performances.

There are several kinds of Dances. The PRASULKI NATE, is danced by ten or twelve people ranging themselves behind the bride as soon as she reaches the bridegroom's house. This custom is observed at Astor. In this dance men swing above sticks or whatever they may happen to hold in their hands.

The BURO NATT is a dance performed on the Nao holiday, in which both men and women engage—the women forming a ring round the central group of dancers, which is composed of men. This dance is called THAPPNATT at

* By the people of Gilgit.

† A few remarks made under this head and that of music have been taken from Part II, pages 31 and 11, of my "Dardistan," in order to render the accounts more intelligible.

4th Biddulph G-3 (1873-1876) 1880 AVT Afghanistan AVT
4 AV3 Dard AV3
Durusho AV7

CHAPTER VIII.

FESTIVALS.

D 241 779 B 241 779

IN spite of the general conversion of the tribes to Mahommedanism, ancient semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Mahommedan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called "Shiné baradesi," or "Great days of the Shins," which would appear to show that they are mainly of Shin introduction. The dates of the festivals connected with ploughing, sowing, and reaping, differ slightly according to the proper seasons for those operations in different places.

D 241 B 241

The first festival is that of *Nás*, at the time of the winter solstice in celebration of the beginning of the new year, which, according to ancient computation, commenced then. The name *Nás* means "fattening," and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcases of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter.[1] The next morning, two hours before day-light, the *Taloni*[2] celebration takes place. Bonfires are lighted, and everybody flocks to the Shawaran, torch in hand. The drums sound summoning all laggards, and as the first streaks of day-light appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

[1] A similar process of storing meat is practised in Cabul.

[2] *Taloni* is the name given to a bundle of strips of wood bound together and used as a torch.